



VOLUME IX, No. 2

MARCH-APRIL 1976

PRICE \$2.00

THE ל'פד SHEKEL

HIGHLIGHTS IN THIS ISSUE

AINA's First Commemorative Medal

Operation Bernhard

Fourth Annual GNY Coin Convention

New Book Column Launched

How the Dead Sea Scrolls Were Found

AINA Medal Design Contest

New Israel 5-Pound Note

New 28th Independence Day Coin



Published by the AMERICAN ISRAEL NUMISMATIC ASSOCIATION



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STATEMENT OF PURPOSE OF A.I.N.A.

THE SHEKEL is the official publication of the AMERICAN ISRAEL NUMISMATIC ASSOCIATION, INC. and will appear quarterly with the purpose of establishing an authoritative source of information and knowledge pertaining to numismatics of Modern and Ancient Israel. THE SHEKEL will bring to all numismatists the most current information available with reference to the foregoing.

THE SHEKEL will exist only for the benefit of its readers. To further that purpose, it will coordinate the activities of all with the hope that there will be a meaningful interchange of information, views and ideas through its pages.

THE SHEKEL will strive to be informative, interesting, educational and entertaining. To that end, it will endeavor to obtain articles and treatises from leading authorities in the United States, Israel and from other countries.

Finally, THE SHEKEL will be of interest not only to advanced collectors and numismatists but also to those just starting out on that delightful path leading to greater understanding and knowledge of Israeli numismatics.

The Editor's Notebook . . .

BIG NEWS: "The Shekel," now in its ninth year of publication as a quarterly, by vote of the Board of Directors has become a six-times-a-year publication. With this issue we welcome Dr. Uriel Paul Federbush who will survey the book scene, presenting from his own library and from available literature his ideas on how a numismatist may richly expand his horizons. Look for the FIRST COLUMN of "The Israel Coin Collector's BOOK SHELF" appearing elsewhere in this issue . . . Remember the history-making discovery of the Dead Sea Scrolls? Can you accurately tell the story of their acquisition by a deal concluded in America? Well, we're telling the story in three parts starting in this issue; it's one part of a dramatic book, "Discovering the Biblical World" by scholar Harry Thomas Frank. . . . Finally, read the amazing story of counterfeiting by Jewish engravers and artists in the Concentration Camps in a remarkable story by Dr. J. H. Sachis, Toronto. — G. G.

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THE AMERICAN ISRAEL NUMISMATIC ASSOCIATION, INC. / An Educational Informational Non-Profit Organization: Published Quarterly. Membership \$8.00 per year. Send all remittances, undelivered magazines, change of address and zip code with old address label to P. O. Box 499, Fresh Meadows Station, Flushing, New York 11365.

Printed in the U. S. A.

THE PRESIDENT'S MESSAGE

by Morris Bram



Home again! What a joy!

With memories of the most exciting Israel Study Tour still rich in my mind's eye . . . and with the good wishes and success of the Tour which for the first time took us into Israel's Deepest South, it is my pleasure to bring to you the heartfelt greetings of your fellow numismi in the Holy Land. Land.

As you know, this has been a numismatically hectic year for the Israel collector. The major strikings in gold and the broad variety of new IGCAM-issued medals has brought the medal market to new heights of interest. You can believe how excited the Israelis have been to learn that their interest is duplicated in your home town by you and your collector-neighbor friends. We told them of the active INS meetings in more new cities than ever before; they share the joy of the growth of interest in Israel's numismatics with you, their fellow-collectors in America.

Returning home was especially joyful as I found that all of the work necessary by so many teams of people has advanced the cause of AINA's Fourth Annual Convention at the Greater New York Coin Convention in early May. The full details of this spectacular educational-numismatic-cultural gathering are spelled out elsewhere in *The Shekel*. I want in these few words here to make certain that you are planning your long weekend with us here in New York City. May

is a lovely time of the year; the hotel is close to the theatre district where you can see the re-opened *My Fair Lady* ("Now wouldn't that be lovely?") and only two blocks from Fifth Avenue where it'll be warm and beautiful for shopping and strolling—just as I was doing the other day along the Dizengoff in Tel Aviv.

I see from the mail on my desk that the fervor on the East Coast generated by the imminent Convention in May has already caught on on the West Coast where stalwart friends of Israel's numismatics are by joint effort insuring the success of the first AINA Convention in our history to take place across America. Californians and others had felt cheated by the repeated staging of the AINA Convention in Manhattan. Now the Greater Los Angeles Coin Convention is becoming a reality for the end of the year.

By mail from your clubs and in the pages of *The Shekel* (which members will be getting SIX times a year starting right NOW with this second issue of 1976), you'll learn of the LA plan which will make it worth your while to follow Horace Greeley's good advice: "Go West, young Man!"

It's good to be home. It's better knowing that I'll be seeing you in a few days at the Hotel Sheraton.

Shalom,
Morris Bram,
President

FAMED WASHINGTON LETTER TO JEWS CHOSEN AS THEME FOR AINA MEDAL COMMEMORATING U.S. BICENTENNIAL

by Edward Janis



"Eddie, come into my office. I want to show you my letter."

"Coming, M.M."

Somehow, thirty years sounds less than a quarter of a century, but it was thirty years ago. *The speaker?* My boss Morris Morgenstern: Mortgage Banker, Philanthropist benefactor of indigent *chazans*, wayward girls, boy scouts, underprivileged Harlem youth and also the proud possessor of the *Washington Letter* to the Hebrew Congregation in Newport.

"Think of what this letter means to the American Jew. Washington condemns intolerance, bigotry and persecution. There are dozens of *Washington Letters* but none like this. I would not part with it for a million dollars," beamed M.M. with that cherubic smile that was his trademark. And he never did.

The letter was seen by millions as part of the *Freedom Train Exhibition* and it traveled in the good company of the *Bill of Rights* and the *Declaration of Independence*. Today, the

Washington Letter to the Hebrew Congregation in Newport is on proud display in the *B'nai Brith Building* in Washington, D. C. through the courtesy of the *Morris Morgenstern Foundation*. It appears on the inside back cover.

Prior to the Revolutionary War, or as it is more correctly called, the War of Independence, Jews could not participate in the political life of the province, nor were they, together with other groups like Mohammedans and Atheists, allowed to hold office, for the Christian test oath still had to be sworn to. The American Jews were far from uninterested in what was going on, and their correspondence was patriotically flavored with American liberties and American civil rights. They were zealous participants in the movements to counteract the *Stamp Act* and the *Townshend Acts* and were loyal supporters of the decisions of the Continental Congress.

After the successful conclusion of the War, Washington resigned as Commander of the American Forces on Dec-

ember 23, 1783 and he was inaugurated as the first president on April 30, 1789.

The Jewish congregations were in a quandry on protocol and behavior. It was the practice of sending congratulatory and well wishing letters to the new president. Should they do it in the name of *all* the Jews in America? In the name of the *congregations* of America? In the individual letters from the individual congregations?

The arguments ensued; a *Rachi* was needed. Was not a single congregation too small a group, too insignificant an association to send well wishes to so august an individual as the President of the United States?

Unity split when the congregation of the City of Savannah would have no further procrastination; one week following the inauguration, they sent their letter of congratulations and immediately received President Washington's answer. The congregations of Philadelphia, New York, Charleston and Richmond waited and received a common answer on December 13, 1790.

Visit to Newport

On August 17, 1790, Washington as part of his tour of the new Republic, visited the battered but now rebuilding seafaring town of Newport, Rhode Island. It had taken the combined forces of General Lafayette and the Americans supported by the French Fleet to break the stranglehold of the British seige subsequent to August 29th, 1778. Despite the harshness of the war, the people of Newport turned out to greet their new President. Moses Seixas, trustee of the *Hebrew Congregation* and as *Grand Master of the Masonic Lodge* and a friend of Washington, presented two letters of congratulations and warm welcome from the groups.

It is to be noted here that the congregation's letter to Washington contained their sentiments of being blessed in a government that gives bigotry no sanction and no assistance to persecution. Washington's answer is presented here. The retained copy is in

Letter Book, Washington Papers 19-20. Washington added his own ideals of intolerance.

As a group of letters, Washington's answers to the congratulatory letters of the Jewish congregations are of great importance and historic interest. Washington in his replies, eloquently declares the principles of all religious denominations that he espoused. His was a fitting answer to the Jews who expressed their loyalty to the independent democratic and federal government of the United States of America for which they had fought on the field of battle as well as in the political arena though not as elected officials.

In searching for an adequate theme for a medal to honor the American Revolution Bicentennial this year, the Board of Directors of AINA adopted the theme of the *Washington Letter to the Hebrew Congregation in Newport* as exemplary of one of the Four Freedoms of Liberty that is our bounty today.

The *obverse* depicts the Houdon bust of Washington facing left. The Houdon bust was modeled from a cast taken from the face at Mount Vernon in October, 1785. It is accepted to be the best likeness and it conveys best the character and personality of our first president. Surrounding the bust is an excerpt from the letter: *TO BIGOTRY NO SANCTION, TO PERSECUTION NO ASSISTANCE*. In the field below the bust appears a facsimile of Washington's signature.

On the *reverse*, the AINA seal is surrounded on top with: *AMERICAN REVOLUTION* and below, with *BICENTENNIAL*. In the left and right fields are the dates: 1776 and 1976, respectively. Encompassing the rim, to the outside of the dedication are thirteen stars representing the original states.

The medal is being struck by Med-allic Art Co. in limited numbers and in high relief. They will be struck in silver and bronze in a 38mm size.

AINA members may order *one* of each medal, separately; or as a specially packaged pair at the Pre-Subscription price.

GREATER NEW YORK COIN CONVENTION MAY 6-9, 1976

Sponsored by A.I.N.A.

GRUNTHAL, ARMET and HESSLER to Speak

New York — Numismatic scholars Henry Grunthal, Gene Hessler and David W. Armet are scheduled to make major presentations at the Educational Forum of the Greater New York Coin Convention sponsored by the American Israel Numismatic Association at the New York Sheraton, Friday, May 7 in New York City. The Moderator will be Edward Schuman, a member of the AINA Board of Directors.

Grunthal Honors Medallist Art of Richard Wagner

Mr. Grunthal, well-known Special Assistant to the Chief Curator of the American Numismatic Society from 1953 to 1973 will speak on *Richard Wagner in Medallist Art*. His presentation will bring the full story of the composer's life along with richly detailed metallic portraits. Mr. Grunthal comes from a family of numismatists and for many years was associated with Stack's Inc. He is a member of the American Revolution Bicentennial Commission's Coins and Medals Advisory panel.

Armet to Present Military Decorations

Mr. Armet will present a slide lecture on *The Heraldry of Heroism; The Story of Military Decorations*, largely drawn from his own collection of military decorations. Mr. Armet is a member of a number of the leading

numismatic associations and was the winner of the Health Literary Award in 1972. He is a member of the American Numismatic Society Committee on Decorations and Awards.

Hessler Talk to Cover "Firsts" in U.S. Coinage

In keeping with the Bicentennial Theme-Year, Mr. Gene Hessler will devote his time to presentation of *Some Firsts in American Numismatics*. Mr. Hessler, Curator of the Chase Manhattan Bank's numismatic collection, is the author of such well-known works as the *Buy and Sell Price Guide to U.S. Coins*, *Buy and Sell Price Guide to U.S. Paper Money* and *The Comprehensive Catalog of U.S. Paper Money*. For his work in creating the latter work, Mr. Hessler was awarded the 1974 Nathan Gold Award from The Society of Paper Money and the 1975 Robert Friedberg Award from the Professional Numismatists Guild. Mr. Hessler is also a professional trombonist who has performed with leading bands and in the orchestras of many of the most successful musical shows, the New York Philharmonic and the Metropolitan Opera Orchestra.

Educational Forum Starts at 7:30 P.M.

The Educational Forum is open to the convention attendees and is scheduled for 7:30 P.M. on Friday, May 7, advises Moe Weinschel, General Chairman.

GREATER NEW YORK



Sponsored by the

MAY 6, 7, 8, 9, 1976

MOE WEINSCHEL — *General Chairman*

MORRIS BRAM

Honorary General Chairman

Committees

REGISTRATION

Michael Granis — *Chairman*

Ethel Borowsky	Helen Stoff
Rose Reich	Leah Rogg
Dorothy Victorson	Mollie Gonchar

EXHIBITS

Nathan Sobel — <i>Chairman</i>	
Florence Schook	Robert Messing
David Greenberg	Stephen Weiner
Philip Sperber	Harry Flower

BOURSE

Morton J. Zerder — <i>Chairman</i>	
Alan Weinberg	Sidney Goldfield
Fred Horbert	Frank Stickel
Harold Rogg	Seymour Krasner

EDUCATIONAL FORUM

Edward Schuman — <i>Chairman</i>	
Henry Grunthal	Gene Hessler
	Dave Armet

RECEPTION AND BANQUET

Walter Steffanacci — <i>Chairman</i>	
Rocco Stefanacci	Louis Wasserstrum
Sidney L. Olson, Master of Ceremonies	

SECURITY

Irwin Stoff — <i>Chairman</i>	
Thomas Rosamilia	Martin Morgenstern
Joseph Greene	Max Vlotkoffsky
Selig Levine	Peter Moss

YOUNG NUMISMATISTS

Florence Schook — <i>Chairlady</i>	
Agnes Alones	Stuart Weinerman
	Shelley Moss

AUCTION

Arnold H. Kagan — <i>Chairman</i>	
Jerry Friedland	Jerry Cohen

PUBLICITY

George Gilbert — <i>Chairman</i>	
Martin Morgenstern	Walter Halpern

A.I.N.A. TOUR REUNION

Fred Roganson — <i>Chairman</i>	
Morton J. Zerder	Edward Janis

RECEPTION — HOSPITALITY

Emil Voigt — <i>Chairman</i>	
David Schaeffer	Fred Horbert

AWARDS

Ira Alexander — <i>Chairman</i>	
Jules Lambek	David Nathan

A.I.N.A. WORKSHOP

Ed Janis — <i>Chairman</i>	
Stanley Yulish	Edward Schuman

A.I.N.A. LUNCHEON

Peter Moss — <i>Chairman</i>	
Dr. Robert Weber	Shelley Moss

PHOTOGRAPHY

Larry Wohl	Irwin Stoff
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COIN CONVENTION

AMERICAN ISRAEL NUMISMATIC ASSN.

NEW YORK SHERATON

FOURTH ANNUAL AINA COIN CONVENTION

AINA DAY: SUNDAY, MAY 9, 1976

Program

WEDNESDAY MAY 5, 1976

1:00 P.M. Security Room opens

THURSDAY MAY 6, 1976

9:00 A.M. Dealers and Exhibitors setup
10:30 A.M. Registration opens
11:00 A.M. Bourse Exhibits open to Public
7:00 P.M. METAMS meeting in Class Room
7:00 P.M. Paramount Auction — Manhattan Skyline
8:30 P.M. Registration closes
9:00 P.M. Closing of Bourse and Exhibits

FRIDAY MAY 7, 1976

9:30 A.M. Bourse area open to Dealers only
9:30 A.M. Registration opens
10:00 A.M. Bourse and Exhibit area opens to General Public
2:00 P.M. A.I.N.A. Board meeting — Board Room
7:00 P.M. Paramount Auction — Manhattan Skyline
7:30 P.M. Educational Forum — Park Sheraton Suite
Edward Schuman
Speakers — Henry Grunthal, Gene Hessler, Dave Armet
8:30 P.M. Registration closes
9:00 P.M. Bourse and exhibit area closed

SATURDAY MAY 8, 1976

9:00 A.M. A.I.N.A. Board meeting with I.N.S. Presidents — Board Room
9:30 A.M. Bourse area opens to Dealers only
9:30 A.M. Registration opens
10:00 A.M. Bourse and Exhibit area open to General Public
10:30 A.M. Young Numismatists — Park Sheraton Suite
2:00 P.M. Paramount Auction — Manhattan Skyline
2:00 P.M. G.E.N.A. Board Meeting — Board Room
3:00 P.M. A.I.N.A. Tour Reunion — Park Sheraton Suite
5:30 P.M. Registration closes
6:00 P.M. Bourse Exhibit closes
7:00 P.M. Reception — Manhattan Skyline
8:00 P.M. Banquet — Corinthian Room

SUNDAY MAY 9, 1976

9:30 A.M. Registration opens
9:30 A.M. Bourse area opens to Dealers only
10:00 A.M. Bourse and Exhibit area opens to General Public
10:30 A.M. A.I.N.A. Workshop — Park Sheraton Suite
12:30 P.M. A.I.N.A. Luncheon — Manhattan Skyline
2:00 P.M. A.I.N.A. Educational Forum — Manhattan Skyline
4:00 P.M. Closing of Bourse and Exhibits
5:00 P.M. Convention closes

HOW THE DEAD SEA SCROLLS WERE FOUND



By Harry Thomas Frank

PART ONE

The most sensational archaeological discovery of the last half century was made entirely by accident. On a morning in the winter of 1946-1947 three shepherds of the Ta'amireh tribe of Bedouin watched their nimble-footed goats skip across the cliffs just north of an old ruin on the northwest shore of the Dead Sea. The ruin, known as the City of Salt, is mentioned in the Old Testament (Joshua 15:62), and from time to time archaeologists had shown interest. But from the middle of the nineteenth century, when they first worked in the area, until those days in winter, they had said that there was not much at that desolate site. Possibly it was a minor Roman fort. Perhaps, some of the more fanciful said, it was even Gomorrah!

About a mile to the south of the ruin is one of the larger of the numerous freshwater springs that surround the Dead Sea. This place, known as Ain Feshkha, is where these three Bedouin watered their animals. Then it was up the cliffs and into the forbidding wilderness where shepherds, like

David, let their flocks wander in search of food. And so on that fateful day the immemorial scene was repeated, with black beasts defying gravity on steep inclines, leaping, stopping to nibble here and there. A seemingly disinterested shepherd moved leisurely below, but his eye missed nothing. Some of the goats were climbing too high up. It was getting late and time to get them down. Jum'a Muhammed — that was the name of the fellow — now showed his own nimbleness in getting up the cliff face. As he climbed something caught his attention. There were two small openings in the rock. They were caves, or maybe two openings into the same cave. But they were so small. A man could not get through the lower one but might just squeeze through the upper one. He threw a rock into the opening and peered in. The rock had broken pottery, and what else would be in these remote caves but treasure? Maybe his days of following the sheep were over. He peered into the black depths of the cave but nothing could be made out.

He yelled down to his two cousins. Khalil Musa was older. Muhammed Ahmed el-Hamed was younger, a teenager. They came up and heard the excited tale. But it was now getting very late and the goats had to be gathered. Tomorrow would take them to Ain Feshkha. In the afternoon they would return for another look at this intriguing cave.

But they did not visit the cave the next afternoon, returning somewhat later than planned from Ain Feshkha. At dawn of the next morning Muhammed Ahmed el-Hamed, who was nicknamed "The Wolf" (*edh-Dhib*), woke first. Leaving his two cousins sleeping on the ground, he scaled the 350 or so feet up to the cave Jum'a had found two days before. With effort the slender young man was able to lower himself feet first into the cave. The floor was covered with debris including broken pottery. But along the wall stood a number of narrow jars, some with their bowl-shaped covers still in place. Edh-Dhib scrambled over the floor of the cave and plunged his hand into one of the jars. Nothing. Frantically he tore the cover from another, eagerly exploring the smooth inside of the empty container. Another and yet another with the same result. The ninth was full of dirt. The increasingly desperate young Bedouin at last closed his hand around something wrapped in cloth. He extracted two such bundles and then a third, which had a leather covering but no cloth wrapping. The cloth and the leather were greenish with age. These were all edh-Dhib took from the cave that morning.

He wiggled himself out of the opening and half-ran, half-fell down the hillside to show his sleepy cousins what

he had found. Treasure indeed! Scholars who later interviewed edh-Dhib think that this boy had in his hands on that winter morning nothing less than the great *Isaiah Scroll*, the *Habakkuk Commentary* and *The Manual of Discipline*!

Where Was the Treasure?

Khalil and Jum'a could not have been less interested in the scrolls edh-Dhib showed them. Where was the treasure? Had he hidden it for himself? Relentless questions. A little roughing-up. But in the end edh-Dhib was able to convince the other two that there was nothing but these worthless rolls. Had he looked carefully? Maybe there were other jars. Maybe one of the broken ones had spilled its valuable contents on the floor of the cave and it was in the debris.

Once more the three made their way up the hill to the cave. Edh-Dhib passed a number of jars out the opening, but these were left in front of the cave when they proved to be empty, just as he had said. Downcast, the shepherds zigzagged their way down to the makeshift camp. Jum'a crammed the rolls into a bag. When later they returned to the Ta'amirah center near Bethlehem he took them with him. The bag with its "treasure"—so much more vast than the disappointed men ever dreamed!—was hung on a tentpole. How long it was there we do not know for certain. Occasionally its contents were removed and passed around among more curious members of the tribe. The *Isaiah Scroll* was damaged, but only its cover. The precious text was unhurt. When *The Manual of Discipline* reached St. Mark's Monastery in Jerusalem some months later it was in two pieces. But no one is sure if this was the fault of the Ta'amirah. The break is such that it could have occurred in ancient times.

A few weeks after the initial discovery of this cave—an orifice that came to be known to scholars as Qumran Cave One, the cave of the great scrolls—Jum'a returned with other Bedouin and removed several other scrolls which they found there. As

Harry Thomas Frank, Professor of Religion at Oberlin College, is the author of numerous books on Biblical archaeology, and, most recently, has served on the staff of the Tell el-Hesi excavations. This article is adapted from "Discovering the Biblical World," published by Hammond Incorporated. Copyright 1975, by the publisher.



Prime Minister Moshe Sharett points out site of caves overlooking Dead Sea area on map of Israel.

nearly as it is possible to reconstruct the story now, they removed seven major manuscripts altogether, the four that ended up at St. Mark's and the three that came into the possession of Hebrew University.

Such was the discovery of the Dead Sea Scrolls, manuscripts a thousand years older than the then oldest known Hebrew texts of the Bible, manuscripts many of which were written a hundred years before the birth of Jesus and at least one of which may have been written almost three hundred years before the journey of Mary and Joseph to Bethlehem.

How these manuscripts got from a Bedouin tentpole into the scholar's study is as fascinating as their chance discovery. The setting for this part of the story was the last days of the British Mandate in Palestine. His Majesty's Foreign Office had somewhat irresponsibly decided that since the problem of Palestine could not be solved by reason they would withdraw, leaving the two sides to decide the issue by blood. Jewish and Arab families which lived side by side for generations were being wrenched apart by fear and distrust. Barbed wire appeared in the most unlikely places. Immigrants, legal



Unfolding pieces of parchment of one of the scrolls. Courtesy Zionist Archives and Library.

and illegal, added impetus to the worsening situation. The British were literally besieged by both sides, but particularly by the Jewish underground army. Murders were growing in number. The King David Hotel in Jerusalem was blown up with severe loss of life. In such times the Bedouin youths wondered if they could find a buyer for their greenish rolls.

In early April 1947 Jum'a and Khalil took them to Bethlehem, principal market town of the Ta'amireh. They took three scrolls and two jars to the carpenter shop of Ibrahim 'Ijha who dabbled in antiquities. Faidi Salahi, another dealer in antiquities, was there. He was later to play a large role in the story of the scrolls but on this occasion he cautioned 'Ijha to be careful. These things might be stolen. There might be serious trouble. The two shepherds moved on carrying their jars and their scrolls.

In the marketplace Jum'a, with the scrolls, ran into George Ishaya Shamoun, who was often in Bethlehem on Saturdays selling cloaks to Bedouin. Jum'a imparted the tale of these worthless scrolls to his friend. Someone suggested that they go to the cobbler's shop of Khalil Iskander Shakin—better known as Kando. Kando was Syrian Orthodox Christian. He was also serious about the scrolls. For one-third of whatever the sale price might be, Kando and George would handle the disposal of the scrolls. Agreed. Jum'a and Khalil were given £5 and the scrolls were left in the little shop in Bethlehem.

During Holy Week, George, also Syrian Orthodox, mentioned the manuscripts to Athanasius Yeshue Samuel, Syrian Orthodox Metropolitan of Jerusalem. He told the priest they were written in Syriac, wrapped "like mummies," and were from the wilderness near the Dead Sea. Samuel knew that they would have to be very old, if genuine, because that region had not been inhabited since early Christian times. He expressed an interest in the scrolls and urged Kando to bring them to St. Mark's.

Within the week Kando and George were at the monastery with one manuscript, *The Manual of Discipline*. It was, the Metropolitan saw at once, not written in Syriac but in Hebrew. Then to the astonishment of his visitors he broke off a piece of the margin and burned it. By this somewhat crude but effective means he determined it was animal skin. Yes, Samuel would buy this scroll and any others the Bedouin might have. Kando, with the manuscript securely in hand, departed but promised to get in touch with his friends from the desert. For several days anxious calls went out from St. Mark's to Kando's shop near Manger Square in Bethlehem. The conversations were fruitless. Weeks went by. Samuel's frustration turned to resignation.

On the first Saturday in July Kando called. Two Bedouin had brought some scrolls to Bethlehem. Would they risk

bringing them to Jerusalem? asked Samuel. Yes. The tide of violence between Jew, Arab and Briton was swelling. Jewish terrorism, mostly directed against the British, was beginning to be heavily felt in certain Arab areas. The worst was yet to come, but it was already a difficult and dangerous time in and around Jerusalem. In this atmosphere Samuel became anxious when the Bedouin and their scrolls had not appeared by noon. Yet he had not mentioned his appointment to anyone since he was not entirely sure that the whole affair was not some kind of hoax. Hungry, agitated, Samuel sat down to eat. In the idle lunchtime conversation the Metropolitan heard one of the fathers mention that he had turned away some bedouin from the door earlier in the morning. When questioned he affirmed that they were carrying scrolls. The Syrian monk had even ascertained that they were written in Hebrew. Probably old Torahs from somewhere, but filthy and covered with pitch or something else which smelled equally bad. These he steadfastly refused to allow within the monastery walls, still less into His Grace's presence as the bearers demanded.

Samuel returned to his office to call Kando. As he reached for the telephone, it rang. It was none other than

the Bethlehem parishoner himself, deeply offended at the treatment given his friends. Explanations were offered, apologies made. Where were the scrolls now? Thanks entirely to George, they were safely back in Bethlehem.

It seems that when the Bedouin along with George, who was the man closest to the shepherds in all this, had been turned away from the monastery they went to the Jaffa Gate to catch the bus back to Bethlehem. There in discussion with a Jewish merchant an offer was made to buy them. George, however, had correctly guessed what the trouble had been at the door of St. Mark's. He was, furthermore, committed to the Metropolitan. He argued with his friends and finally prevailed. The three boarded the bus for Bethlehem with the manuscripts. Kando reached for his telephone when he heard what had happened. This reported incident at the Jaffa Gate, it should be pointed out, is not well authenticated and may be a part of the considerable legend that has grown up around the Dead Sea Scrolls.

END OF PART ONE

Prof. Joseph Biekerkraut and Dr. Nachman Avigad studying scroll fragments. Courtesy Zionist Archive and Library.



COINS OF ANCIENT ISRAEL

by David Hendin



Collectors of ancient Jewish coins are often thought of as super-specialists in the field of coin collecting.

But even within ancient Jewish numismatics there are several broad divisions, each of them worthy of a lifetime of study. In general we can define five groups of coins closely linked to the history of ancient Israel. It will be useful to review them here.

The Earliest Coins of Israel.

In 538 B.C.E. Cyrus, King of Persia, who had already conquered Babylon, allowed the Jewish exiles living there to return to Israel, which was also part of the Persian empire from the sixth to the fourth centuries B.C.E. Persia's rule ended with Alexander the Great's victory in 332 B.C.E.

During the Persian period coins were used for the first time in the Land of Israel, and also struck here. Among the latter group are the tiny silver coins which carry one of two legends: "Yehud," the name of the province of Persia, or "Hezekiah the Pasha," naming the governor of the province.

Coins of the Jewish Rulers.

These are no doubt the most popular of all the Jewish-related ancient coins. They consist of the bronze coins of the Maccabean Kings including Alexander Jannaeus (103-76 B.C.E.), John Hyrcanus II, Judah Aristobulus II and Antigonus Matthias; the bronze coins of the Herodian Dynasty, including Herod the Great, Herod Archelaus, Herod Antipas, Herod Philip II, Agrippa I and Agrippa II; the bronze and silver coins of the

First Jewish War Against Rome (First Revolt), and the bronze and silver coins of the Bar Kochba War (Second Revolt).

Coins of the Procurators of Judaea.

Fourteen men held the position of procurator — or governor — over Judaea after 6 C.E. when it was annexed to the Roman province of Syria. Five of these procurators issued coins. With the exception of the three years Agrippa I reigned as king (41-44 C.E.) the procurators ruled the area until 66 C.E., when the First Revolt erupted. The procurators resided at Caesarea, the magnificent harbor city built by Herod I. They reigned under five different emperors of Rome — Augustus, Tiberius, Caligula, Claudius and Nero.

Roman Coins Related to Judaea.

These are Roman coins struck with motifs recalling events related to ancient Israel. The best known are the Judaea Capta coins, struck by Vespasian and Titus (and possibly Domitian) to commemorate their victory over the Jews in 70 C.E.

A series of these Judaea Capta coins was also struck in Caesarea, with Greek inscriptions — indicating, perhaps, that Greek was the common tongue in ancient Israel at the time.

In 97 C.E. the emperor Nerva struck a coin commemorating the "Removal of the Insult of the Jewish Tax," and Hadrian struck several types of coins commemorating his visit to Judaea in 130 C.E.

Cont. on page 16

JUDAICA AMERICANA

by
Roni
Grad



Next to the support of the State of Israel and of oppressed Jews everywhere, synagogue worship is the most significant visible expression of Judaism, and the main means of uniting the Jews scattered throughout the world. The synagogue, therefore, shares the spotlight with our central philanthropic institutions as one of the most important features of the Jewish community, which is inconceivable without them.

In this Bicentennial year, it is fitting that we focus attention on the synagogue in America through the commemorative tokens issued by many synagogues.

I selected for this column an historic token struck by *Congregation Shaarey Zedek*, then of Detroit, Michigan, in January 1932 on the occasion of the dedication of its magnificent new building on Chicago Boulevard, a building which was to serve the members, and their children, and their children's children "for generations." I selected that token because since its founding in 1862 it has been one of the major congregations in America; it was one of the congregations which joined in founding the United Synagogue in 1913. It was consistently blessed with foremost rabbinic, educa-

tional, cantorial and lay leadership. I must also admit to some personal bias in the choice of the *Shaarey Zedek* token: that is the congregation into which I was born, in which I received my early Jewish education, and where I still maintain many very warm friendships.

I am no longer certain whether I actually remember that classic building on Chicago Boulevard which appears on the token, or whether I know it mainly from pictures. The building, completed in the face of the depression, which demonstrated in 1932 that sanctuaries devoted to the service of God will rise despite all obstacles and that no sacred task can fail, actually served not much more than one generation.

The experience of Detroit's *Congregation Shaarey Zedek* was typical of the experience of most congregations throughout the country. Neighborhoods change, the Jewish community relocates and buildings which represented the love and devotion and sacrificial giving of members who wished to provide not so much for themselves as for their children, are sold for a small fraction of their worth and the entire process starts all over again. I sometimes wonder how much more we could accomplish in providing educational and cultural activities if each generation did not have to commit millions of dollars over and over again to the construction of buildings to house these programs.

Shortly after its one hundredth anniversary, *Congregation Shaarey Zedek* was on the move again to very mod-

Cont. on page 27



The ALPH BETH Page

...Dedicated to the Beginner

by Edward Janis



Q. The local wit in our coin club claims that 100 proof Israeli commemorative coins weigh more than 100 regular coins because of the combined weight of the 100 mems. I know that he is wrong, but how do I prove it? D. K., Miami, Fla.

A. Easy. They are both struck on planchets of equal weight. If two coins, one containing a minute *aleph* and another containing a condensed version of the *megillah* were struck on planchets of equal weight, they will weigh the same regardless of the number of letters that appear on each coin.

Q. I purchased two gold medals last year from a local dealer who told me that they were Israel Government issues. The descriptions are as follows: both have a portrait of Theodore Herzl on the obverse; the smaller one, about the size and thickness of a quarter, shows an Israeli Menorah with the date 14 MAI 1948. The larger one, about the size of a silver dollar, has the symbols for the 12 tribes of Israel. I paid \$225 for the two coins (sic) when gold was selling for \$170 per oz. Can you tell from my description what is the source of these two gold coins? What U. S. organization minted these gold coins? Their market value in today's market at \$130 per oz.? Do they have any numismatic value? P. A. H., Providence, R. I.

A. These are not coins and they are not Israel Government issued medals. They were privately struck in Holland in 1968 as a tribute to Herzl and the birth of the State of Israel on May 14, 1948. The larger one with the 12 tribes reverse is 35mm and the smaller

one with the *menorah* is 28mm. I would say that both medals are selling for about the same price that you paid one year ago. This value is the numismatic value. I do not care what the bullion value of these 21.6 karat gold items are worth as bullion since I would never have purchased these two medals if my primary interest were the bullion content. This is the same as asking me the value of the paint and the canvas of a Marc Chagall or a Reuven Rubin oil painting. The oil paint and the medal's metal are only vehicles of the artist's ideas and presentation. As such, they are tools; a means to an end and not the final product unto itself.

Q. I purchased a coin of Caesaria at a local coin show. I cannot seem to find it in the British Museum Catalog series which we have here at the University library. Enclosed is a rubbing. Do I have a new variety?

B. D., Pittsburg, Pa.

A. Sorry that I cannot reproduce the poor rubbing but from the partial inscription in Greek KAICAPEIAC it is a coin of Caesaria in Cappadocia which is the city of Kayseri in Turkey. The name Caesaria was a name given to a local city or colony in honor of the Roman Caesar. In the Palestine area of the Romans we find Caesaria, the seaport built by King Herod and used as the center of all government and Roman commerce in the area. Kadman dubbed this Caesaria as Caesaria Maritima because of the other not too distant Caesarias. Baniyas in Israel (formerly Panias under the Romans) was prior to that name

Cont. on next page

MEDAL DESIGN CONTEST FOR AINA TENTH ANNIVERSARY

A medal design contest, open only to AINA members has been announced by Morris Bram, president of the group which will celebrate its tenth anniversary during 1977. Contestants will vie for \$100.00 for the winning design of either the obverse or reverse of this most important numismatic commemorative issue, noted Mr. Bram in making the announcement.

"Contestants may enter a drawing, sketch, photograph or even a written description if this best serves to explain the idea of the entry," stated Mr. Bram. "We want to make it as easy as we can to make sure that every AINA member may express his idea on what this Tenth Anniversary medal should be. There is no limitation on the designer. We expect that many will wish to incorporate the AINA official seal which is on the cover of the organization's official journal, *The Shekel*. Even this is not a necessary part of the design."

Anyone may enter as many ideas as he wishes; ideas may be for the reverse, the obverse or of both sides of the planned medal. The judges may

elect to award the obverse planned by one individual and the reverse suggested by another, explained Mr. Bram.

"The Israel Government Coins and Medals Corporation will arrange for the AINA medal to be struck in Israel. Size and material will be determined later. A limited edition is planned at this time with quantity to be announced when sales are announced during 1977," said Mr. Bram.

Winners will get \$100.00 (per side), plus one medal floated in a specially prepared lucite block; another medal in a special presentation case and five additional medals in the standard packaging so that the honor of design may be shared with members of the designer's family.

Entries in the Tenth Anniversary Medal Design Competition may be sent up to September 30, 1976 to AINA, 91-31 Queens Blvd., Elmhurst, New York 11373.

The winners will be announced during the AINA Day ceremonies at the 1976 Greater Los Angeles Coin Convention sponsored by AINA in November of 1976.

ANCIENT JUDAEA (continued)

City Coins of Ancient Israel.

The vast majority of the ancient city coins were issued after Augustus, when Roman authorities gave minting privileges to certain cities. The power to coin money was granted to help promote both loyalty to Rome and commerce in the area.

City coinage ended about 260 C.E. when it became known that the value of the bronze was greater than the nominal value of the coins. Many of the city coins bear the portraits of the emperors under whom they were issued. Many of the coins are dated, not by regnal years, but mainly according to the eras of each city. A city's era was usually counted from a momentous event, such as the visit by an emperor to the area. The reverses of city coins frequently carry designs

referring to the city's history or traditions.

Whether you choose to build an extensive collection from each of these five groups, or whether you just want to have one or two coins of the ancient Jewish kings, you will find that these tiny pieces of metal are significant historical documents in their own right.

ALEPH BETH (continued)

known as Caesaria Phillipi. In the Phoenicia area of the Romans, not too far from this and on the coast, was Caesaria ad Libanum (Lebanon). There were others. If this sounds confusing, think about this. How many towns or cities in the U.S.A. are called Springfield?

Operation Bernhard



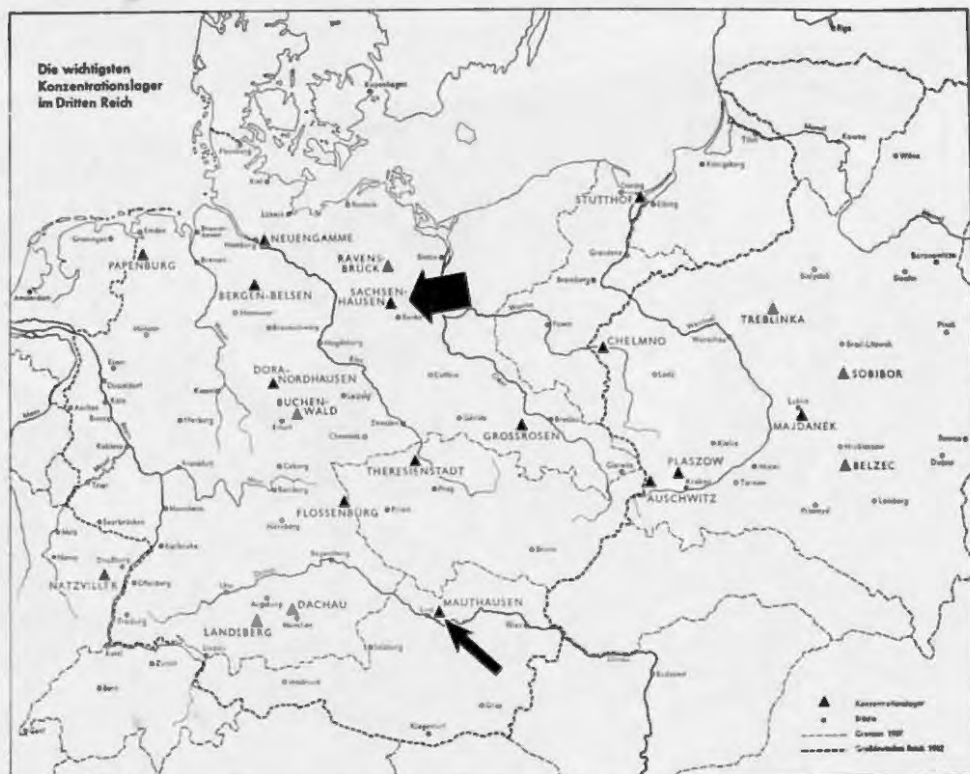
THE GREATEST COUNTERFEITING OPERATION OF ALL TIME — CONDUCTED IN SECRECY IN A GERMAN CONCENTRATION CAMP

by Dr. J. H. Sachis, Toronto

One of the many remarkable aspects of the greatest counterfeiting operations of all time, called *Operation Bernhard*, is that none of the culprits was ever punished. 'Bernhard' was the code name used by the Nazis for their manufacture of six hundred million dollars worth of British bank notes in World War II in a little more than two years, from 1943-1945 (40% £5, 20% were £10, 20, £50 and a few £100, £500 and £1000 notes). The British sportingly considered this part of the war game and this was never mentioned at the Nuremberg War Crimes Trial.

This tale has remained untold, since the 'Victim', the *Bank of England*, never discusses counterfeit notes and the man who could write about them, Bernhard Krüger, remains mute. "Bernie" was Friedrich Walter Bernhard Krüger, a textile-machine engineer, who became a Major in the German Secret Service. "Solly" was Solomon Smolianoff, a Russian Jew, who became one of Europe's better known counterfeiters. Even though Hitler hated Jews, particularly those of Russia, Bernie and Solly became quite friendly.

Operation Bernhard was not orig-





Counterfeit L10 note produced at Sachsenhausen.

inal. The Duke of Milan, when he was at War with Venice in 1470, expertly and voluminously counterfeited Venetian money, affecting Venice and its bankers. During the Revolutionary War the British counterfeited Continental Currency, hence the phrase, "Not worth a Continental".

Alfred H. Naujocks, a Keel engineer, joined the Nazi SS in 1929 when he was 18. After the Nazis came to power in 1939, he joined the Secret Service under Reinhard Heydrich. Naujocks got Heydrich's approval for the plan to counterfeit British pound notes. At that time, the Secret Police (Gestapo) was headed by Heinrich Himmler; his deputy was Reinhard Heydrich. The project, then known as *Operation Andress*, was entrusted to the Secret Service Department, VIF-4, which had to do with forging Swiss and Swedish Passports in Berlin. In charge of this Department VIF-4 was Captain Friedrich Walter Bernhard Krüger.

British note paper which since 1725, had been supplied by the Portal family of Laverstoke, England, was cleverly duplicated by using linen to wipe factory machines, and then laundering it (i.e. using second-hand linen rags). Then engravers worked

from notes on screens to a magnification of 20 times. The numbering and dating system of notes was solved in a manner still unknown.

In August 1942, the technical problems had been solved satisfactorily and arrangements for the production of the Pound notes was made in Sachsenhausen Concentration Camp, near Oranienburg (Fig. 1), 25 miles Northwest of Berlin. Barracks-19 was suddenly cleared of all of its miserable inmates awaiting death. Major Krüger was placed in complete charge of the counterfeiting operation. The SS guards were told to treat the prisoners (numbering from about 140 to 300) working in Barracks-19, firmly, but cordially. These prisoners were hand-picked from concentration camps all over Germany, Czechoslovakia and Poland. They were permitted to read daily newspapers, to have a cigarette ration, to have a radio in their quarters, and greatly improved food rations — even ping-pong games among prisoners and guards. Krüger kept all of these promises.

In January 1943, Barracks-19 received a new worker, Solomon Smolianoff (Solly), the only professional counterfeiter in the lot. He had started out to become an excellent

engraver and artist (some of his early art hangs in the *Hermitage Museum* in Leningrad) under Professor Zotow, who in time became a counterfeiter with Smolianoff in Berlin. The dates of the notes extended over a period of 20 years. The notes were sorted into one of four categories:

(1) *The very best were used only in neutral countries and sent also with German spies operating in enemy countries (Fig. 2).*

(2) *The next best were designed for paying off collaborators in occupied countries.*

(3) *The next best were to be dumped over England by Nazi planes.*

(4) *The remainder were considered as junk, and not used.*

The master distribution network for the spurious pounds was created by an obscure financial genius, Friedrich Schwend. Walter Funk, Minister of Economics had laid down the Law that *Operation Bernhard* was not to operate in any country occupied by Germans for fear of upsetting currencies which he was trying to stabilize.

Swend became Major Wendig, an officer of the Gestapo, as a cover for his operations and to enable him to move about freely between Germany, Italy and Austria.

Counterfeit Pounds Made History

These forged notes were used for freeing Mussolini on September 12, 1943 when he was held prisoner, and for information received from Elyesa Bozna, a Turkish Valet to the British Ambassador to Turkey, Sir Hughe Knatchbull-Hugessen, in *Operation Cicero*.

Friedrich Schwend, an SS colonel had been a key man in *Operation Bernhard*. Schwend fled to Peru after the war. He was also wanted in Italy, where he had been sentenced in absentia to a long prison term for complicity in the murder of one of his associates in *Operation Bernhard*.

Swend's house in Peru was raided by the police at 11.30 p. m. on April 12, 1972, not for his distribution of counterfeit money, nor for extradition to Italy. He was a prime suspect in a sensational murder case: The killing of

a fishing magnate named Luis (Lucho) Banchemo Rossi, one of the richest men in Peru, on New Year's day. Nothing, however, was found in the house to incriminate him in this murder.

By the end of 1943, most of Europe and of course the *Bank of England*, knew of the counterfeiting. The *Bank of England* knew of Hitler's *Operation Bernhard* as early as April 1943. Consequently, on April 22, 1943, the *Bank of England* ceased to issue 10 pound or higher denominations, and commenced withdrawing notes; in May 1945, all such notes ceased to be legal tender, and new notes were issued.

Barracks-19 also forged passports of various countries, and \$100 American paper money. At best, less than 10,000,000 pounds of Krüger's British bank notes ever got into circulation, and very little was accepted for payment by the *Bank of England*. Even if every one of the circulated notes remained undetected in circulation, it would not have mattered much, since between 1939 and 1956, the bank notes in circulation had increased nearly four-fold, from 516 million pounds to 1 Billion 913 million pounds. All this proves that the modern counterfeiter does not stand a chance when it comes to inflating the currency of the modern bank by issuing bank notes without adequate gold backing.

The Fate of the Inmates

You might wonder as to the fate of the 300 odd inmates of Barracks-19, since Major Krüger assured them that, with all of the fringe benefits he had promised them, he also vowed that they would not be liquidated with the rest of the camp's inmates. As a matter of fact, he said that after the 'Job' was done, and if Germany won the War, arrangements would be made for these inmates to live in a special area of the world, employed together in some project for the Reich.

As the War progressed, and victory became slimmer and slimmer, and as

Continued on next page



INTERNATIONAL COLONIAL EXHIBITION, PARIS, 1931

by Samuel Lachman, Haifa

On the occasion of the *International Colonial Exhibition* at Paris in 1931, the Paris mint — *La Monnaie de Paris* — issued medals for the various participating countries.

Palestine took part in the exhibition, and the respective medal is shown here. The obverse presents the Palestine pavillion and bears the inscription 'EXPOSITION COLONIALE INTERNATIONALE PARIS 1931'.

The reverse shows an olive twig and the name of the country in the three official languages. At the bottom of the reverse appears the name of chief engraver of the Paris mint 'L. Bazor' (*Lucien Bazor*). The medal has a diameter of 32.2 mm.

The medal was struck in gold, silver, and bronze. The medals are still available at the Paris mint and the quantities are not limited ¹.

(1) I am grateful to the Paris mint for the information concerning this medal.

COUNTERFEIT (Continued)

he became concerned over his own fate, Major Krüger one day told them, that he could no longer help them, and that the whole group was to prepare for evacuation. This was done, and they were taken to Mauthausen with all of the machinery.

After one month there, Berlin notified the camp that they were to be moved to Redl-Zipf. Orders were also sent to destroy all of the unprinted paper and plates.

On April 23, 1944, Major Krüger left suddenly with a few thousand English forged notes, and his mistress. The inmates now felt that this was their final hour. The next morning, the remaining cases of bank notes were loaded onto about ten or more trucks, and the inmates on three trucks, heading for Ebensee (an annex of Mauthausen). Only two trucks

of inmates arrived. Their fate was postponed by clever dialogue between inmates and executioner. In the meantime, two inmates escaped, making their way to a U. S. Army regiment fifty miles away.

On Saturday, May 4, 1944, the SS men fled the camp, and the inmates raised a white flag and took over the camp. The next day, Sunday, May 5, 1944, the American troops arrived, and soon after, the rest of the inmates from the third truck arrived on foot.

References:

- Money of Their Own* — Murray Teigh Bloom
- Aftermath* — Ladislav Farago
- Hitler's Paper Weapon* — Wilhelm Höttl (Translated from the German by Basil Creighton)
- Operation Bernhard* — Anthony Pirie
- Personal communication with former prisoner in Barracks-19 Sachsenhausen Concentration Camp.*

JUDAEAN JOTTINGS

by Mel Wacks, NLG

EARLY BIBLICAL MEDALS



Too many modern medal collectors are ignoring the older pieces though their rarity, artistry and historical significance make them eminently collectable. Of course there is no "Red Book" or "Haffner" or "Kagan" to supply price guidelines for these old medals, but with some research in auction catalogs, one can derive his or her own guidelines. There are many opportunities to pick up rare bargains which are impossible to find in modern coins or medals.

For example, there is an amazing diversity of medals on Old Testament subjects, many magnificent works of art and as much as 400 years old. Some are still priced quite moderately.

I have gleaned some representative medals from European catalogs; Some are illustrated here. The earliest is a

spectacular work by the German medalist Hans Reinhart the Elder. His biblical pieces such as *Moses and the Burning Bush*, *Jonah and the Whale*, and one—*Abraham's Sacrifice of Isaac*—so inspired Central Europe that a host of imitators emerged. The Prague-centered school of medalists was known as the Joachimstahl group. Interestingly, while the Bohemian Jews gained a reputation as goldsmiths, Max Bernhart, late curator of the *Munich Coin Collection*, established that there is no evidence that the Jewish goldsmiths created any of the Joachimstahl Old Testament medals.

The subject matter and superb workmanship of these early biblical medals should merit their inclusion in any set of Judaic/Israel numismatics. For further reading I would recommend *Jewish Medals from the Renaissance to the Fall of Napoleon (1503-1815)* by Daniel Friedenberg, Curator of Coins and Medals at the Jewish Museum, New York.



Medal by Hans Reinhart
1539

Angel of God stays Abraham's sacrifice of his son, Isaac. Reinhart's medals so inspired Central Europe that a school of imitators was inspired, called the Joachimstahl group from Bohemia.



Medal by Vestner
1713

Dove returning to Noah's Ark.



*Joachimstahl Medal by Wolf Milicz
Circa 1537*

David and Goliath. David and Jonathan.

*Joachimstahl Medal by Hieronymus
Magdeburger
1535*

Two scenes from the Book of Genesis, chapter 19. Angel, on left, advising Lot, his two daughters, and wife (being transformed into pillar of salt) to leave Sodom. Lot becoming drunk on wine, with his daughters.



*Coin (1/2 Reichstaler) from Dresden
1617*

King Solomon before his mother, Bathsheba. In the Aggadah Bathsheba is depicted as a prophet in that she foresaw that her son would be the wisest of men. The reverse, with an inscription referring to motherhood, has the name of God (Y H W H) in Hebrew. This Hebrew inscription is found on the coins and medals of many countries in this period.



*Medal by Von Loos
Circa 1800*

Jacob greeting Joseph in Egypt.



NEW ISRAEL 5-POUND NOTE

Henrietta Szold, the American founder of Hadassah, the world's largest Jewish women's organization, is portrayed on Israel's new five-pound bank note. Reverse shows Lions Gate, Jerusalem. Illustrated actual size. Note is cream tan in overall appearance.

NEW ISRAEL BANK NOTE GREETSS AINA TOURISTS

Members of the eighth annual Study Tour to Israel, which departed from New York City on March 11, were welcomed to Israel with a new bank note in circulation, a five-pound note depicting Henrietta Szold, reported *Coin World*.

Mrs. Szold, an American, was the founder of Hadassah, the largest organization of Jewish women in the world.

The latest of Israel's bank notes was issued under the authority of the Bank of Israel, successor in 1954 to the Bank Leumi Le-Israel, formerly the Anglo-Palestine Bank Ltd. until it became an Israeli company.

The first Israeli bank notes, issued by Anglo-Palestine Bank Ltd., contained both Hebrew and English inscription on their faces. The English face inscriptions were eliminated, however on the second issue by the Bank Leumi Le-Israel in 1952.

The backs of the notes contain inscriptions in Hebrew, English and Arabic.

Tour member Emil Voigt said official release date of the new note was March 16.

The first few days on the tour were spent in Tel Aviv. On Saturday evening, March 13, local numismatists welcomed the tour group at a reception at the Dan hotel.

Welcome address to the group was made by Yitzhak Avni, director-general of the Israel Government Coins and Medals Corp., Jerusalem, Israel.

Hospitality was extended to the group by Aubrey Joffe, Tel Aviv professional numismatist and member of the Professional Numismatists Guild.

The group learned that new coinage presses are expected to be delivered to the new Israel Mint within four weeks.

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AINA 8th STUDY TOUR TO ISRAEL AT KENNEDY MEMORIAL



AINA members and their families included: Mrs. Mildred Abramowitz; Ms. Bertha Bohrer; Mr. Jack Burman; Mrs. Mildred Burman; Mr. Jack Garfield; Mrs. Rose Garfield; Mrs. Florence Law; Mr. Sidney Olson; Mrs. Miriam Olson; Mr. Robert Sidener; Mr. Hans Schubert; Mrs. Estelle Schubert; Dr. Ignaz Ferber; Mrs. Virginia Ferber; Mr. Isidore Mindel; Mr. Seymour Krasner; Mrs. Sylvia Krasner; Ms. Lillian Oring; Mr. Philip Sperber; Mrs. Laura Sperber; Mr. Jack Kriger; Mrs. Judith Kriger; Mr. Ephraim Sless; Mrs. Hertha Sless; Mr. Stephen Baron; Mrs. Carol Baron; Ms. Lil Janko; Ms. Sonnie Kliman; Mrs. Donna Sims; Mr. David Alexander; Mr. Samuel Berlin; Mr. Harry Boosel; Mrs. Tillie Boosel; Mrs. Ann Caplan; Mr. David Gordon; Mr. Brian Hersh; Dr. Kurt Hirsch; Mrs. Margaret Hirsch; Mr. Burt Levin; Mrs. Virginia Levin; Dr. Frank Macinnis; Mr. Sidney Melcher; Mrs. Helene Melcher; Mr. Ben Odesser; Mrs. Sylvia Odesser; Mr. Leonard Reuven; Mrs. Faye Reuven; Mr. Martin Tunnell; Mr. Fred E. Roganson; Mr. Emil Voigt; Mrs. Irma Voight; Mr. Aaron Katz; Mrs. Ethel Katz; Mr. Irwin Stoff; Mrs. Helen Stoff; Mr. Henry Wells; Mrs. Alice Wells; Mr. Jay Vangruver; Mrs. Rose Reich; Mr. Arthur Reich; Robin Schwartz; Mrs. Lena Bram; Mr. Morris Bram.

FAKE DOLLARS

A number of Israelis, including a scientist and a high-ranking Israel Finance Ministry official, have found themselves in an unpleasant situation abroad — holding forged dollars. Some of these Israelis have had to spend a night or two in jail, trying to explain how these dollars had come into their possession.

Excellent-quality forged dollars, which even experts find difficult to detect, are circulating in Israel. Many Israeli tourists going abroad "with added dollar allowances" from trade in Lilienblum Street's black market, have ended up with forged dollars.

According to U. S. sources, an international ring of forgers of American bank checks, travellers checks, and dollars seem to be peddling their wares in Israel. — *Jerusalem Post*.

JUDAICA AMERICANA (cont.)

ern, very impressive, very imposing facilities in the midst of forty beautifully landscaped acres in Southfield, Michigan. The new edifice, which I remember well, attracted national and international attention as a magnificent example of architectural imagination and engineering skill.

My parents and friends of the family who knew the Chicago Boulevard building, commemorated by the token, tell me that if the Jewish soul of a building were eligible for an award, no new edifice would stand a chance in comparison to that stately synagogue on Chicago Boulevard.

The *Shaarey Zedek* token is in itself a fascinating item of numismatic Judaica Americana. It suggests also a very rewarding collecting specialty.

BANK OF ISRAEL COIN FIGURES

THE FOLLOWING are the quantities of gold and silver coins the *Bank of Israel* has issued and quantities its has destroyed:

Name of Coin	Quantity Issued	Quantity Destroyed	Quantity in Circulation
GOLD COINS			
Ben-Gurion	53,497	5,650	47,847
25th Anniversary			
" nom. value IL200	18,750	750	18,000
" nom. value IL100	28,750	1,200	27,550
" nom. value IL50	31,250	3,450	27,800
SILVER COINS			
Pidyon Haben 5730 decorated	105,000	35,750	100,250
Ben-Gurion regular	136,000	35,750	100,250
Ben-Gurion decorated	75,000	10,400	64,600
Bikveh regular	47,704	100	47,604
Let My People Go regular	75,000	1,450	73,550
25th Anniversary regular	125,000	950	124,050
Ben-Yehuda regular	130,000	2,700	127,300
Ben-Yehuda decorated	50,000	250	49,750
Pidyon Haben 5730 regular	50,933	1,950	48,983
Pidyon Haben 5730 decorated	15,500	700	14,800
Pidyon Haben 5731 decorated	15,500	1,550	13,950
Pidyon Haben 5733 regular	105,000	4,000	101,000
Pidyon Haben 5733 decorated	15,000	100	14,900
Pidyon Haben 5734 regular	115,000	5,650	109,350
Pidyon Haben 5734 decorated	45,000	575	44,425
Pidyon Haben 5735 regular	75,000	12,000	63,000
Pidyon Haben 5735 decorated	57,000	7,550	49,450
Russian Lamp regular	75,000	250	74,750
Russian Lamp decorated	22,500	100	22,400
Babylonian Lamp regular	95,000	250	94,750
Babylonian Lamp decorated	45,000	75	44,925
Damascus Lamp regular	124,825	50,450	74,375
Damascus Lamp decorated	75,000	16,100	58,900



RABBI SOLOMON KLUGER SCHOOL ISSUED NOW RARE TOKENS

by Dr. Uriel Paul Federbush

An item appeared in *The Shekel* (Vol. VIII, No. 4, Winter 1975) referring to an article in the Tel Aviv daily, *Ha'aretz*, on July 14, 1975. It reported the find of a bronze coin like the 100 Prutah of 1949. The finder thought he had come upon a great treasure indeed, before being disappointed with the news that he was the proud owner of a *Chanukah Gelt* token, probably struck in the United States.

No further information was offered.

The token in question is, in fact, made of bronze, and it does closely resemble the 1949 100 Prutah coin of Israel. The diameter is the same at 28.5mm. The reverse is identical to the coin. The obverse is also the same but for the addition of some English wording. Three millimeters from the rim, to the left of the palm tree, is written the word: *CHANUKAH*. In the same position to the right is found the word *GELT* followed by a dash and the letters: *R.S.K.S.* The *CHANUKAH GELT* letters are 2mm in height, while the letters *R.S.K.S.* are 1mm in height.

It was no doubt thought that this would prove a most apt Chanukah gift in the year 1949. The copy of the new coinage signifying the renewed freedom and independence of Israel was a fitting link with the free Israel of old as symbolized by the Maccabean Revolt and the story of Chanukah. The palm tree is an ancient symbol of Israel, frequently used. It is found on such diverse issues as coins of Herod Antipas (4 BCE-40 CE), coins of the Bar-Kochba Revolt (132-135 CE), and Roman *Judaea Capta* coins.

This token was given as a gift to students of the *Rabbi Solomon Kluger School (R.S.K.S.)*. The tokens would be used as play-money in games involving the Chanukah dreidel (child's spin-toy).

The school was at that time located on the lower East Side of Manhattan in New York City. However, due to ethnic changes in the area, it moved to Brooklyn some ten years later. The school, a Yeshiva, is an Orthodox Jewish day school.



Rabbi Solomon Kluger School also issued this Chanukah token with a raised "dot" at center to permit its use as a spinning toy (dreidl) by children.

Its namesake was a noted and distinguished European talmudist and scholar. Solomon ben Judah Aaron Kluger (1785-1869), was the Chief Rabbi of Brody in Galicia, a post he held for more than fifty years. He was known as an advocate of strict compliance with tradition. He authored over one hundred seventy scholarly volumes during his lifetime. His great reputation endures to this day. Because of Kluger's nobility of character, and great piety, the Jews of Brody did not choose a successor for thirty-four years after his death out of respect for his memory.

An Earlier Token

Another *Chanukah Gelt* token was issued by the same school at least on one other occasion. This time the design did not copy the coinage of Israel. This token too was struck in bronze with a diameter of 28.5mm. The obverse has the name **YESHIVA RABBI SOLOMON KLUGER** in Hebrew along the top of the rim, and in English along the bottom. Below the Hebrew name is written **CHANUKAH GELT** in English, whereas the same phrase is written in Yiddish above the English name of the school. A *Magen David* is found at the very center, flanked on either side by five-armed menorah. The reverse depicts

the parts of the Chanuka *dreidl*, with the traditional Hebrew letters *Nun*, *Gimmel*, *Heh*, and *Shin*, within circles clustered around a depression in the center of the token. At the rim are the Hebrew words — also transliterated into English — that the letters represent, *Ness Godol Hoyo Shom*, which translated reads, *A Great Miracle Occurred There*. This of course refers to the miracle of Chanukah.

A Dreidl "Dot"

Of special interest is the punched-out depression at the very center of the reverse, which appears as a small promontory at the center of the *Magen David* on the obverse. When twirled on this raised portion, the token exhibits amazing balance, and can thus be used as a *dreidl* itself, coming to rest after many revolutions at one of the letters near the rim. When playing the game of *Dreidel*, each of these letters have values, and thus indicate the winners.

The latter token is undated, and therefore its year of issue is unknown. However, since no connection with Israeli coins is evident, it was likely struck prior to 1949.

It is not known how many of either token were issued, but they are relatively scarce at this time.



by
**Dr. Uriel
Federbush**

If you have acquired knowledge, what do you lack? — *The Midrash*

This series will primarily deal with books that should be of interest to readers of *The Shekel*. Every collector should possess a numismatic library as an indispensable adjunct to his hobby. There is no substitute for knowledge, the thought being, "Get The Book Before The Coin." Some of the books covered will dwell directly on numismatic topics, while others will cover historical background or allied areas.

An apt beginning will be a description and discussion of some of the books published regarding the issues of modern Israel. This also encompasses the currency of the Palestine Mandate which immediately preceded it. There are several references that have been printed on the subject. Some are naturally outdated by this time, but will be included as part of a historical survey.

Israel's Money by Leo Kadman (Tel Aviv: Shoken Publishing House, 1959 and 1963). Paper covers. 99 p.

This is the first of the books to appear on the subject. It was one of the publications of the *Israel Numismatic Society*. Coins, medals, and banknotes are covered. Plates at the back of the book contain gold illustrations including some of the ancient coins whose symbols were used. An appendix in the second edition covers the Palestine Mandate period.

An interesting introduction chronicles the steps in the design and production of the first coins of modern Israel, their symbolism, and what the government wanted them to convey as a link with the past. Sections at the conclusion of the book deal with the origins of the symbols on Israel's

coins along with biographical sketches of the artists responsible for the coins and medals.

Kadman was instrumental in suggesting the design of the first coins, as well as proposing the *Iudaea Capta* — *Israel Liberata* motif for Israel's first medal. He was a true pioneer in Jewish Numismatics, wrote extensively, and was honored by having the *Kadman Numismatic Museum* named after him.

Catalog Israel's Coins, Currency And Medals by Fred Bertram (Cliffside Park, N. J., 1966). Paper covers. 56 p.

Printed in the United States, this priced catalogue covers the trade coins, commemorative coins, medals, and paper money of Israel. The Haganah token, and the Palestine Mandate are also covered. The illustrations are good. An introduction explains Hebrew dating extensively, and illustrates the "pearl" mint mark.

Israel's 20-Year Catalog Of Coins And Currency by Fred Bertram and Robert Weber (New York: The Louis Denberg Foundation, 1968). Hard covers. 128 p.

This book spans the gamut of Israel numismatics including coins, medals, paper currency, paper tokens, and the Palestine Mandate period. The illustrations are excellent, with one graphic section in the introduction depicting modern coins next to the ancient coins whose motifs were used. There is also a checklist and index, as well as a section on Hebrew dates. Furthermore, there are illuminating forewords to sections such as the Prutah coins, Agora coins, commemorative coins, and others. The historical background and economic circumstances relating to the various series are described.

ISRAEL PHILATELIST ARTICLE EXPLAINS ERRORS IN 1948 COIN-STAMPS



Some ancient Jewish coins which appear on the first postage stamp series of Israel from 1948 to 1952 are incorrectly transcribed or described on the stamps and their tabs, according to Yaakov Meshorer, curator of the Numismatic Department of the Israel Museum in Jerusalem, Israel.

An ancient coin having the inscription "year four" in old Hebrew letters appears on a three-mil stamp issued May 16, 1948. On the tab it is described as a "bronze coin from the period of the Maccabees or the First Revolt," an ambiguous description.

In the second issue of stamps on Dec. 18, 1949, this is corrected to "First Revolt" since it has been proved from archeological excavations that this coin dates from the period 66-70 A.D. and year four would be 69 A.D.

A coin of Bar-Kochba depicting a bunch of grapes is shown on the 15-mil stamp issued in 1948. The inscription on the coin is without the Hebrew letter "vov" in the word "l'gulat," but this word appears with this letter in the description of the coin on the stamp and its tab. This error was

corrected in the next series of stamps issued in 1949. As well, the Hebrew word for Israel, Yisroel, is abbreviated Yisro on the coin, but is spelled out in full on the coin description on the stamp.

An ancient coin showing an amphora and dated "year three" appears on a 10-prutot stamp. In the first series of stamps in 1948, the tab describing the coin spells the word "three" in Hebrew correctly with the letter "vov," but on the second series this word is incorrectly spelled without the "vov" in the description of the coin appearing on the stamp. The error is repeated in the 1952 series, Meshorer said.

The names of the two Jewish wars on the first series of Israeli stamps appear as "The First Revolt" but in the 1950 series, these are changed to "The War of the Second Temple" and "The Bar Kochba War" respectively.

The article appears in the December issue of the Israel Philatelist, with some of these errors illustrated. Further information on this magazine is available from the editor, Oscar Stadler, 24355 Tunbridge Lane, Beachwood, Ohio 44122.

HAIFA MUSEUM ISSUES 25th ANNIVERSARY BOOK ON SHIPS

The 25th anniversary of the famed National Maritime Museum in Haifa, Israel, has been marked by the release of a deluxe 80-page book in Hebrew and English, "Ships and Parts of Ships on Ancient Coins," edited by founding Director Arie L. Ben-Eli, assisted by such outstanding experts as Yaacov Meshorer, Lionel Casson, Robert R. Stieglitz and Joseph Ringel.

Coins of Greece, Rome and ancient Jewish coins of the Hasmoneans, Herodians, as well as the revolts against Rome were drawn from the National Maritime Museum's matchless collection to illustrate the history they represent.

Mailing address for the National Maritime Museum is 198 Allenby Road, Haifa, Israel.

ISRAEL TO STRIKE ITS OWN COINAGE

Two new, completely modern presses have been acquired by the Israel Government Mint, Yitzhak Avni, director-general of the Israel Government Coins and Medals Corp., reported in a telephone interview with Coin World.

Acquisition of the new equipment will enable Israel to strike its own gold and Proof issues, so that "we won't have to run anymore to Switzerland and Holland," Avni said.

More important from the collectors point of view, the director said, is that "we can give the public coins that are really up to North American standards.

"That," he concluded, "is very, very important."

He called stories which appeared in the Israeli newspapers recently, questioning practices and policies of the Israel Government Coins and Medals Corp. simply "not true," characterizing them as simply an attempt "to make news."

"The fact is, when our comptroller, who audits all government facilities periodically, . . . writes a report of a government agency, he always sums up the activities at the end of the report. I want to tell you something what he wrote about our corporation:

"Never before in the 28 years that I'm a civil servant have I read such a favorable and flattering piece of poetry as that which he did. He paid us the highest compliments possible."

ISRAEL DISCONTINUES CERTAIN MEDALS

The recent growing demand for silver State Medals exhausted the supply of some items. Therefore, the Israel Government Coins and Medals Corp., discontinued selling the following medals and announced their final mintage:

SILVER	DIAMETER	FINAL MINTAGE
Liberation,	61mm	3,000
Valour,	59mm	3,000
Bar Kochba,	59mm	3,000
Ghetto Uprising,	59mm	3,000
First Settlers,	59mm	3,000
Exodus,	59mm	3,000
Balfour,	45mm	4,000
El-Al,	45mm	5,000
Weizmann-Rehovot,	45mm	4,000
Keren Hayesod,	45mm	4,000

BRONZE MEDALS

Balfour,	59mm	5,000
Tower and Stockade,	59mm	5,000

The Israel Government Coins and Medals Corporation recently released an Addendum to its 1973 Catalogue which lists all Commemorative Coins and State Medals struck since the autumn of 1973 to the latest issues, the 1975 Hanukka Coin and the 1976 Pidyon Haben Coin.

*Letter from George Washington
To The Hebrew Congregation in Newport, Rhode Island*

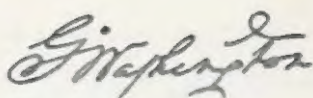
Gentlemen.

While I receive, with much satisfaction, your Address replete with expressions of affection and esteem, I rejoice in the opportunity of assuring you, that I shall always retain a grateful remembrance of the cordial welcome I experienced in my visit to Newport, from all classes of Citizens.

The reflection on the days of difficulty and danger which are past is rendered the more sweet, from a consciousness that they are succeeded by days of uncommon prosperity and security. If we have wisdom to make the best use of the advantages with which we are now favored, we cannot fail, under the just administration of a good Government, to become a great and a happy people.

The Citizens of the United States of America have a right to applaud themselves for having given to Mankind examples of an enlarged and liberal policy, a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of, as if it was by the indulgence of one class of people that another enjoyed the exercise, of their inherent natural rights. For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support.

It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my Administration, and fervent wishes for my felicity. May the Children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other Inhabitants, while every one shall sit in safety under his own vine and figtree, and there shall be none to make him afraid. May the father of all mercies scatter light and not darkness in our paths, and make us all in our several vocations useful here, and in his own due time and way everlastingly happy.



THE ORIGINAL OF THIS LETTER
IS ON DISPLAY AT B'NAI BRITH HEADQUARTERS,
WASHINGTON, D. C.

Courtesy of the Morris Morgenstern Foundation

ISRAEL COMMEMORATES ITS 28th YEAR MAY 5, 1976

$$\begin{array}{rcl} \text{KAF} & = & 20 \\ + \text{CHET} & & + 8 \end{array}$$

KOACH **28**
(Strength) (Years)



ISRAEL'S STRENGTH THROUGH FAITH 28th INDEPENDENCE DAY COMMEMORATIVE COIN

Available in B.U. and Proof, Silver

B.U.: 45,000, maximum

Proof: 35,000 maximum

Obverse: The Hebrew letters "Kaf" and "Chet" cover the middle and upper part, meaning both '28' and 'Strength'. A Star of David is featured on the middle left. On the bottom, the words in Hebrew "L'Israel" (To Israel).

Reverse: The nominal value: 25 Lirot in the middle and upper side. On the lower middle side, the emblem of Israel. On the left rim, 'Israel' in English and Arabic. On the right rim, 'Israel' in Hebrew and the Hebrew year 5736 and 1976.